Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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POETRY.

THE PALMER'S HYMN.

The following beautiful lines are from the pen of "Ettrick Shepherd." They are designed to represent the morning prayer of a maniac who voluntarily became an outcast of the desert.—*Ch. Adv.*

Lauded be thy name forever,
Thou of life the guard and giver:
Thou canst guard thy creatures sleeping,
Heal the heart long broke with weeping.

* * * * *

God of stillness and of motion,
Of the rainbow and the ocean,
Of the mountain, rock and river,
Blessed be thy name forever.
I have seen thy wond'rous might,
Thro' the shadows of the night:
Thou who slumb'rest not nor sleepest,
Blest are they thou kindly keepest.

* * * * * *

God of evening's yellow ray,
God of yonder dawning day,
That rises from the distant sea,
Like breathings of eternity:
Thine the flaming spheres of light,
Thine the darkness of the night,
Thine are all the gems of even.
God of angels! God of heaven!
God of life that fade shall never!
Glory to thy name forever.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

The attention of the public has recently been called to a small collection of hymns, on a new principle. The origin of this collection is as follows. Several persons had experienced great difficulty in joining in the hymns often given out in public worship, from a strong sense of the incongruity of much of the subjects, and construction of them, with the prevailing impression on their minds, that they were addressing the Deity in worship. Even where the sentiments and subjects of the hymns were unexceptionable, they were often deterred, by a painful sense of impropriety, from expressing them in the solemn manner of direct devotion, when their language was neither that of praise, nor petition, nor acknowledgement, nor ascription, nor any thing which indicated any offering whatever, to the Supreme Being. Sentiments of this kind had been entertained by these persons unknown to each other, for some time, until they were developed by accidental discussion, which arose in an Association where they had been accustomed to meet. The mutual discovery rendered it natural for them to suppose, that much more of the same feeling existed in the community; more especially, as they perceived that several others to whom the question was new, and who had hitherto inadvertently followed the usual course of hymn singing, concurred with them, as soon as the subject was presented fairly to their minds. But believing that the time had not yet arrived, when large congregations or religious societies would be disposed to adopt it with any degree of unanimity; they resolved on proceeding by themselves, to make the trial, by compiling a small pocket collection, which would answer the double purpose of securing to themselves, and others of their views, a guide more congenial to their feelings and more convenient to their use, and, at the same time, of testing, on the principle in question, the proportion of public sentiment which might be in sympathy with them. With these views the present collection was compiled by them; and as it was intended that every one who might feel any curiosity to see it, should judge for himself, the principles on which it was constructed were simply stated in the advertisements and notices of the book; without any argument on their propriety, or other explanation; a course which would have been adhered to, had not a recent notice of it in the Christian Examiner, (Vol. 4. p. 179,) by leading them to believe that the principles they assumed were not well understood, seemed to them to render the following remarks, in explanation and defence of them, necessary.

The chief principle on which this book is compiled is that of direct address to the Deity. We wish it to be kept in mind, that this principle does not require that every hymn should be expressed in the second person, but only that through the whole of any hymn, the language should imply address to God. It may consist of petition, praise, ascription, thanksgiving, acknowledgement, confession, or any other idea, (if there be any other,) which can properly be expressed by us towards the Supreme Being—but it absolutely excludes all narratives, precepts, descriptions, argumentations, exhortations, or addresses to any other beings, or, in short, any sentiments whatever, which on reflection we should perceive improper to communicate to God. Under these limitations and definitions we should have supposed that the rule would have approved itself to every religious mind, as soon as it was understood; and that it would require no argument to prove its correctness. The proof is indeed difficult; for the propriety of the rule is rather felt, than rationally deduced—and we cannot help considering the opposition to it, in the minds of most Christians, to proceed from the influence which habit exercises on the judgment, rather than from any rational or sentimental impressions. With regard to others who have more attentively considered the subject, the difference of opinion between us seems to be founded on a far more important and fundamental question, viz. the nature of divine worship itself; to which therefore it becomes necessary to resort.

It seems to be an opinion very extensively entertained, that the chief if not the only end of worship, particularly public or social worship, is to produce religious impressions on the minds of the worshippers: this idea, which is undoubtedly a just one, in respect to the discourses delivered from the pulpit, appears to be extended to every part of religious service, even those which we should more properly call worship. In applying it to the hymns, it is accordingly said, that the poetic beauty and devotional sentiment contained in many of them, united to the charm of sacred music, produce a pathetic solemnity on the mind, which is usually considered as devotional sentiment; and consequently all those hymns, which, from any association whatever, have most power to produce this feeling, are sung with most delight, are held to be most conducive to religious improvement, and therefore are spared with the greatest regret. This principle is assumed, in all the defences we have seen or heard of the hymns, which we would exclude as irrelevent, and in all the objections to confining ourselves to those which imply direct address to Deity.

Now we consider this principle to be essentially erroneous. We indeed allow, and rejoice to allow the truth, that the *effect* of musical worship, of a proper kind, is to exalt and refine the religious feelings, and we believe that this effect is best produced, when the hymns are of the kind we should term devotional,—but we do not consider this to be the intention of this service, or the principle on which it is to be judged of, and practised. The precepts of the New Testament every where enjoin the duty of prayer and praise to God; the former, explicitly as a condition of the grant of the benefits we desire, and the latter, as expressly on the ground of gratitude for blessings received, and acknowledgement of the perfections and glory of God. We see nothing through the sacred volume of the effect of these devotional services on our religious character, urged as the motive and end of our practising them. God is every where represented as demanding these communications from us, as due to him, and not imposing them as means by which we are to benefit ourselves. This principle may surprise us; but we have no right to deny it, clearly as it is enforced by our Lord and his apostles. We may indeed argue, that God being omniscient, and independent, cannot be ignorant of our wants, or desirous of our praises, and therefore that there could be no motive with him to encourage our devout addresses to him, except the benevolent one, of promoting our piety and happiness. But, we aver, that we have no right thus to scan the motives of the Almighty: it is sufficient for us, that he has, in the gospel, placed this duty on this footing; and we may go much too far, in assuming that he cannot be affected by any voluntary acknowledgements of his creatures.

On submitting this question to the test of reason, we perceive a correspondent support of the scriptural position we have taken. Not to rely upon the common sentiment existing among mankind, of all ages and nations, and under darker and more superstitious notions of religion; that their deity or deities are affected by the religious adoration paid to them, which may be ascribed to the imperfection of their ideas of the divine character;—we would appeal to every candid man to say, whether there is not a principle in the human intellect, which teaches as a point of justice, that admiring homage is *due* to paramount virtue and excellence; that grateful acknowledgement is due to unceasing beneficence; and that humble confession is *due* to violated authority. Is it not a dictate of reason, situated as we are, in relation to God; that the expression of these sentiments is incumbent upon us, and a duty we are not at liberty to neglect, without any consideration of the effects of such expression on ourselves; and which would still be a duty, were no such effect to follow?

We are particular on this point, because we conceive that the error we combat lies at the root of all the coldness and carelessness with which by so many persons all our public worship is conducted, as well as the particular branch we are considering. Many do not worship with the serious anxiety of those who feel all the strength of their obligations to acknowledge and adore their Creator; but merely as those, who expect to receive a passive improvement, from the exercise in their presence, without any co-operation or effort of their own; a principle which obviously casts down their devotions into a lower grade; and hence we take occasion to say, that even admitting the position, that the ultimate end and object of divine worship is the religious impression to be received from it, by the worshipper; this purpose is not so well accomplished, while it is exclusively kept in view as while the heart is moved forward by the nobler impulse of conscious gratitude to express its sense of unlimited obligation to its divine Benefactor.

It is scarcely necessary to show the obvious application of this argument, on the general principle of religious worship, to the particular question before us. Those who consider the sole object of their worship to be the effect it produces on their own minds, will value the hymns they sing, in proportion as they conduce to this effect, or excite any emotion which they can identify with religious sentiment; and will, of course, be in some measure regardless of the method of address by which these sentiments are conveyed: and, on the other hand, those who are deeply impressed with a sense of their obligations to the Divine Being, and of the paramount duty of expressing them, are absorbed by this conviction; and do not feel at liberty to neglect it, to seek religious amusement, (for it really is no other than this,) in the singing of mere sacred poetry, however solemn or affecting.

We may now reply to some of the objections made to this view, which we shall draw principally from a Review of Mason's Address on Church Music, contained in the Christian Examiner, (vol. 3, p. 496,) as it contains the substance of all we have heard orally made elsewhere. It is stated, in the first place, that this limitation of the object of hymns deprives them of a great portion of their variety—that sacred music "may exert a most valuable, religious, and even devotional influence over the soul, by bringing to it holy reflection and devout sentiment, though not in the form of address. Thus the bounds of its operation are enlarged; it acts on a greater variety of subjects; it helps in the enforcement of a wider circle of religious truths; it is adapted to the character, wants, and circumstances of a larger number of persons." It will be observed, that this view is taken on the assumption, that the influence on the minds of the worshippers is the whole object of sacred music, and overlooks entirely the sense of duty and obligation, which we have endeavored to prove is the only true one. We repeat, that we do not object to this influence being taken into view; and are willing and desirous that all such variety should be embraced in our hymns as will best produce it: but we are unwilling that a single hymn should be used, which, for this purpose, sacrifices the principle of direct address, the only one which we consider consistent with propriety. Nor is this necessary; for if the variety contended for is a variety of religious subjects, and of sentiments suited to different exigencies, or states of mind, as would appear from the quotation made, it can all be comprised in hymns which are constructed strictly on the principle we advocate. We challenge any person to point out a subject at all proper to be introduced into religious worship, which may not be treated in a hymn addressed to the Deity. It would be even difficult to find any such subjects, for which hymns may not be found already written, which, with slight alterations may assume this character. But we go further: I dispute the position, that other hymns may exert as devotional an influence over the soul, as when in the character (we do not say form) of address. We are aware, for we have felt, that solemn and pathetic religious sentiments, expressed in poetic language, and accompanied with the fascination of music, produce sensations of awe and rapture, of deep and vivid, but indistinct and indefinable emotions, which it is very natural and common to mistake for devotion. We believe this to be an illusion: the effect is rather poetic and musical than religious. We conceive that no state of mind, however excited, deserves the name of devotion, unless it feels and recognizes the presence and attention of the Supreme Being, and unless conscious of actual communion with him; and this finds no other language expressive of and congenial with it, but that of direct address, and none which is so effectual in producing it. A hymn which is merely "a sacred ode or song," and which "is proper to be conveyed in verse, descriptive, narrative, or didactic, addressed to others or one's self," may be very properly used as a serious pastime among friends, and may be in this way not only innocent and amusing, but also improving to the mind and religious feelings: but we cannot help regarding it as a gross impropriety (to say the least) to sing such a one when professing to be engaged in adoration of the present Deity.

But we have the authority of David and the Psalms arrayed against us, and are told that "we cannot have safer guides to the true nature of such compositions," and that "we do not find them exclusive addresses to the Deity." We do not think this appeal so decisive of the question as it appears to others. We have heretofore been led to the belief that the Psalms are a collection of Jewish poetry, written by various hands, during a course of ages, and designed for a variety of occasions and uses, and learn with surprise, and at present with incredulity, that they are *all* to be ascribed to the inspiration of David—that they were sung by himself "to the accompaniment of his own harp," and "used in the national worship of the temple." Many of them are general addresses to the Deity, and might be so used. We know of no proof that the others were; and some bear internal evidence that they could not, under either principle, be designed for or applicable to this worship; and not a few are representative of the peculiar circumstances and trials of David, or other individuals, which could not, without a defiance of all propriety, be sung by a worshipping congregation. If, however, we should be brought to the conviction, that they were all designed for and used in direct Jewish worship, we are not yet disposed to admit the inference, that this is a guide for us. If we are to be sent back to earlier and (as we think) darker ages, for a model for present Christian worship, we fear this regulation of it would bear but little of the character of improvement. Who would wish, for instance, to restore to worshipping assemblies the use of bloody sacrifices of beasts, or the rending of garments, or the indecorous dance? And why should we pay more respect to the judgment of the Jewish church, respecting the nature of address in hymns, than to that regarding other external rites of worship? If the preceding arguments are cogent, there is a manifest impropriety in the use of hymns not implying address in our worship; and if we are satisfied of this, our convictions ought not to be abandoned, in blind compliance to the errors of a former, more imperfect dispensation.

We are next led to the later, and relevant authority of the New Testament, from which however the only passages produced, to refute our idea of the necessity of direct address, are Eph. v. 19, and Col. iii. 16.—If any one will be at the trouble of reading these passages, carefully, in connexion with their context, he must, we think, be satisfied, as we are, from their connexion with common and frequent occupations, that they are not intended to apply to stated or formal worship, and he will be confirmed in this opinion if he compares with them James v. 13, where these psalms are recommended as expressions of merriment, a state of mind, which we should hardily conceive could be thought, by the apostle, to be the best preparation for worship. The truth seems to us to be, that the use of these hymns are enjoined as an innocent, serious, improving, recreation for Christians; a practice which we repeat we do not condemn, but on the contrary highly approve; and are always pleased to join, whenever the hymns used are not direct addresses to God; to which we have as strong an objection here, as to the use of others in worship.—We have been often shocked, at the thoughtless expression of the most sacred and solemn appeals to the Supreme Being, placed injudiciously, (we had almost said impiously,) in our music books, as a guide to the music, and repeated over and over again, often with great levity, in trials of musical performance, without any apparent attention to their import. We know nothing in profane swearing worse than this; except, perhaps, that it is the custom of less respectable people.

To us, there seems to be hardly a plainer or more important distinction, than the one we contend for. If the language of hymns means any thing, and this meaning is at all attended to, we cannot imagine how a rational, intelligent being, can offer to his Creator, in the attitude and profession of devotion, sentiments obviously having no relation whatever to him, or any object in being thus addressed to him; and on the other hand, we are unable to conceive, how a serious, feeling being can inconsiderately use language, as mere pastime, among his friends, which could only with propriety be used to the Supreme Being.

Having devoted thus much space to the consideration of the more important question of direct address, we would now occupy a little more with the consideration of the other principle, adopted in the little volume, which has given rise to this discussion; we mean the use of plural, instead of singular, pronouns of the first person, in our hymns. We were aware of a difference of opinion on the principle we have just considered; but upon this, we did not expect to find any; we thought it was only necessary to announce it, and its superior propriety would be self-evident. We were therefore surprised to see it called an "over refinement;" and still more to perceive, as a reason for this, that "the very act of singing together is a sign of joint co-operation, nay, is joint co-operation itself." We should have used this very position, to shew that no other language but the plural could be proper. An individual though surrounded by multitudes, speaking to another in his own name only, with the singular pronoun "I," would never be understood as meaning to include his companions, in the statements he makes, if he meant to include them, he certainly therefore, would use the plural "we." Why then the use of language which expresses an idea which is confessedly the true one, instead of that which expresses one which is not intended should be called an "over refinement," we are at a loss to understand.

But we do not rest this alteration simply on the ground of grammatical propriety; we have a more important reason for it. The language used by human beings has an influence on their thoughts and feelings; especially when this language is made for them, and uttered as usual, in a half inadvertent manner. If a person expresses his praises and petitions in his own individual name only, by the laws of association in the human mind, he is naturally and insensibly led to contemplate his own particular blessings, wants, sorrows, trials and sins; not in connexion with those of others around him, but to the exclusion of them: and this tends to foster a selfishness of feeling and interest but too natural to us; and which it is one of the purposes of social worship to dissipate. If the language of hymns was of our own spontaneous construction, we venture to assert, that no disinterested Christian, who, by the warm sympathy of pious affection, identified his own condition and feelings with those of his worshipping companions, could ever, without great and unnatural restraint, use the singular pronouns; for we find this effect in extemporaneous prayer; when the co-operation by others, though more silent, ought to be as thorough as in singing, and where the singular pronoun would be thought an illiberal anomaly.

While therefore we urge with peculiar strength our arguments on both these principles, on the score of propriety, which we repeat are the fundamental and primary consideration; we would yet fortify ourselves with the allegation, that hymns on these principles are far more fitted to produce religious effect than any others. We would present ourselves, and all our Christian brethren, to view, as an imperfect, erring, suffering, race; so prone to worldliness in our habits, and coldness in our religious feelings; so liable to be depressed by sorrows and disappointments; to be overcome by temptations, and exhausted by conflicts; that we need all the strength, which can be imparted by the active services of religion; and that even the least important external rite, which favorably affects our piety, by association, or through the aid of imagination, cannot be spared. Now we believe, that a very considerable part of the impressions to which we owe our religious strength, are to be derived from the practice of public and social worship; and it depends in a great measure on the character, and even form of this worship, what degree of improvement and support we shall acquire in it. If so, those hymns which, by their solemn expressions, in the character of direct address to the Supreme Deity, tend to impress on the mind the reality of his presence, with all its purifying and elevating influences; that sense of connexion with him, and of his attention, and favorable reception, of our offerings, from which all our brightest hopes and consolations must arise, and which, from their plural form, comprise all around us in our petitions and acknowledgments, and thereby draw us into the tenderest bond of Christian sympathy, and affection; are exalted from mere improvements in propriety, into instruments of incalculable value. How cold and formal is the offering, which unavoidable adoration makes to the misjudging ears of surrounding fellow mortals, which the Being, whose glorious attributes have elicited it, is not understood to hear! How contracted and dreary is the heart, encompassed with hosts, which contemplates only its own sufferings and blessings! But the souls, which are penetrated with a deep sense of the unrivalled excellence and goodness of the Being in whose presence they stand; and with their own common imperfection, and obligations; may pour forth to him, in direct address, and in united language, their adorations with unembarrassed fervor. B.

FOR THE CHRISTIAN REGISTER.

Mr. Editor,—Madame Osborne, of Newport, R. I. was universally respected and beloved, as an eminent example of the power of religion in comforting and sustaining under many sufferings from bodily weakness and sickness, also in a state of poverty and entire dependence. She died years since. I frequently visited her, and enjoyed her friendship and the unreserved expression of the pious emotions of her heart. From these I derived much instruction, and strong confirmation of my faith and hope as a Christian.

I recollect, with much pleasure, a free conversation with her, at one of my visits, when the exercise of *Christian patience* became a subject of consideration. In the course of her remarks, with great ardour and elevation of spirit, she at length thus broke forth. For a few moments I sat astonished. I then begged her to repeat what she had said on Patience, and to permit me to note it with my pencil. With a benignant smile, she, in a few moments, yielded to my request. I give it as taken from her lips.

H. C.

"Patience, which inherits the promises, excludes discontent with our lot, however in itself afflictive;—accepts correction from God, as altogether just, and far less than our

iniquities deserve;—acquiesces in the divine will;—wonders at God's patience and goodness in dealing so gently with us, when hell is our desert;—in afflictions and trials submissively waits on God for support and deliverance.

"Patience merits nothing, but, on the contrary, every exercise of it renders us still greater debtors to sovereign grace, and is accepted only in the beloved.—Patience implies a firm and fixed resolution to persevere in well-doing to the end;—I will hold my integrity till I die, says Job: though he slay me, I will trust in him."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JUNE 2, 1827.

The past week has been rendered highly interesting by the various anniversaries of benevolent societies, as well as by the meeting of the Legislature of the Commonwealth, and the usual public services before the State authorities.

The Annual Meeting of the *Society for promoting Christian knowledge, piety and charity*, was held at the Church in Chauncey Place, on the afternoon of Tuesday. The Sermon was by Rev. Mr. Francis, of Watertown.

On Wednesday morning the *Ministerial Conference* held an interesting meeting in the Vestry in Berry-street.

The annual Election Sermon was delivered by Rev. Professor Stuart, in the Old South Church, before the Executive Officers of Government, and the two branches of the Legislature. His text was, 2 Cor. iii. 17,—*Where the Spirit of the Lord is, there is liberty.*

The purpose of the discourse was, to show that where the Spirit of Christianity prevails, there is true liberty. True liberty implies the rights of life, personal freedom, the free exercise of the right of conscience, and the right of property. The prevalence of the Christian spirit will promote and secure this liberty.

AMERICAN UNITARIAN ASSOCIATION.

Among the interesting anniversaries of the past week, none, in our view, yield in importance to that of the *American Unitarian Association*. The meeting of the Society was held in the large Hall over Boylston Market, on Tuesday evening.

The Rev. Dr. Bancroft, of Worcester, took the chair, and the meeting was opened by prayer by Rev. Dr. Thayer, of Lancaster. The Treasurer's Report was then read by Lewis Tappan, Esq. The expenditures during the last season have been 3116 dollars. The contributions to the funds of the Society, though not so great as could have been wished, were nevertheless highly encouraging, and as much as, under existing circumstances, was to have been expected.

The Report of the Executive Committee was read by Rev. Ezra S. Gannett, Secretary of the Society. It was a very able and interesting document, and contained a full account of the state of Unitarian Christianity, not only in New England, but throughout the Middle, Southern and Western States, and recounted the circumstances which give promise of its future progress.

The Report was unanimously accepted.

After the acceptance of the Report, the Rev. Mr. Gannett submitted the following resolution:

"Resolved, That the opportunities for the spread of Unitarian truth, which are daily presenting themselves, call for new exertions on the part of its friends, and a great increase of the number of its teachers."

Mr. Gannett addressed the meeting, with reference to this resolution, with great earnestness and power. He particularly alluded to the progress of Unitarian Christianity in the Western States, under the auspices of the *Christian* denomination, of whose prevalence in those States we have received particular information by the communications of Mr. Thomas, who travelled last season in those States in the employment of the Association.

The resolution submitted by Mr. Gannett was seconded by Mr. Thomas, the gentleman just alluded to, who, in the course of his remarks, gave a very animating account of the piety and devotedness of that class of unlettered Unitarian Christians in the West, to whom Mr. Gannett alluded.

Mr. Thomas was followed by Rev. Mr. Colman, of Salem.—Some appropriate remarks were then made by Mr. Tappan, of Boston, and he was followed by the Hon. Mr. Saltonstall, of Salem, who addressed the meeting with great animation and effect, in support of the resolution submitted by Rev. Mr. Gannett, and vindicated, in a powerful manner, the importance of a well educated ministry, and the increase of able advocates of liberal Christianity.

One of the most interesting statements of the Report of the Executive Committee, was that of the establishment of a Domestic Mission in the city of Boston. This is properly a mission to the poor, and its results have been in the highest degree successful. In reference to this mission, the Rev. Henry Ware, jr. introduced the following resolution with some appropriate remarks.

"Resolved, That this Association regard with peculiar interest the establishment, by the Executive Committee, of a Domestic Mission in the City of Boston, and the encouragement which it has received."

In the course of his remarks on the happy effects of this mission, Mr. Ware expressed his sense of the gratitude due the ladies of the several Unitarian Societies in this city, by whose contributions the funds for the support of this mission were furnished. This resolution was seconded by the Rev. Dr. Tuckerman, the gentleman who has laboured so successfully in the discharge of the duties of a missionary, and who, at the request of Mr. Ware, addressed the meeting on the subject.

After alluding briefly to the different classes of people, among whom he had been called to labor, Dr. Tuckerman expressed, with much feeling and warmth, the high satisfaction he had derived from witnessing the adaptedness of Unitarian Christianity to the capacities and wants of the poor, and especially in the evidence he had had in the course of his labors, how invaluable and sovereign a power it possessed to give consolation and peace and support in the mortal hour.

The Rev. Mr. Palfrey next addressed the meeting, and submitted the following resolution:

"Resolved, that this Association reciprocate the expressions of sympathy and regard they have received from the British and Foreign Unitarian Association, and rejoice in the exertions of the friends of truth in England, and on the continent of Europe."

In the course of his remarks Mr. Palfrey spoke of the unfavorable impressions which had been made on the minds of many American Unitarians, in reference to the Unitarians of England. It was time these prejudices were done away. The English Unitarians stand on a high eminence for talent, purity, and Christian excellence. They look to the progress of Unitarianism in this country with great solicitude, and receive travellers from among us with cordiality and affection. Laboring under great disabilities and privations, they need our sympathy and countenance, in the noble struggle in which they are engaged, for their civil as well as their Christian rights.

Mr. Palfrey alluded also to the prevalence of Unitarian Christianity on the continent of Europe, and spoke particularly of the Unitarians of Transylvania, and Geneva, at which latter place he was received with great cordiality by a Unitarian successor of Calvin.

The resolution offered by Mr Palfrey was seconded by George Bond, Esq. who strongly and ably urged the importance of cultivating a free and friendly intercourse with the English Unitarians, as worthy fellow-workers with us in a noble cause.

The Hon. Judge Story now rose and offered the following resolution:

"Resolved, that the present time particularly demands the faithful services of the friends of religious liberty."

The words of the resolution here given will assist our readers to some notion of the nature of this gentleman's remarks. The eloquence and power with which they were enforced, will however be fully known only to those who were present to listen and admire. He alluded in no equivocal manner to the attempt now making to subject the power of our parishes to that of the churches. A doctrine long since exploded in this State, but lately broached again with great presumption, by an ecclesiastical council at Groton. However we may estimate the consistency or talent of that publication, the disposition and purpose manifested by it may well be considered as calling loudly for "the faithful services of the friends of religious liberty." It was greatly regretted that the lateness of the hour prevented the honorable gentleman from pursuing his remarks to the extent which might have been hoped, had time permitted.

It was truly animating to witness the interest which was manifested in the success and influence of the Association A large number of Ladies honored the meeting with their presence, and this large hall, with the exception of some of the raised seats, was completely filled, with citizens and distinguished gentlemen from other places. The high expectations, raised by the effect of the last anniversary meeting, have been perhaps fully realized. The happy influence of the meeting of which we have here attempted a brief account, is undoubted. Our chief regret is, that time and other circumstances have not permitted us to render this account in some degree more worthy the occasion.

SOCIETY FOR SUPPRESSING INTEMPERANCE.

On Thursday evening the Society for suppressing Intemperance held their Annual Meeting, and an Address was delivered before the Society and a crowded audience, in the church in Federal-street, by CHARLES SPRAGUE, Esq. A decided impulse seems lately to have been given to public sentiment, in regard to the appalling evils of intemperance, and the means of suppressing the odious vice. At such a time the choice of a popular and powerful speaker, as the anniversary Orator of the Society, was highly important, as a means of quickening and arousing to effectual action an already alarmed public. The choice could not have been more fortunate. We except no individual, be that individual who he may. The character and number of the audience, on so unpleasant an evening, were evidence how highly the talents of the speaker were estimated. That they were not over-rated was fully shown by the stillness and deep feeling which pervaded the house, almost without interruption, during the whole Address.

To those who were present on the occasion, all we can say, of the merits of the performance, will appear mean and tame; and to those who were not present, all that any one can say will give but an inadequate notion of what was heard and felt on the occasion. We do not forget, and would not under-rate, the very able and interesting performances on other anniversaries, or the powerful and touching passages which we have heard in very many public discourses and addresses; yet we must say that this was indeed a performance which, for boldness, and power, and thrilling interest throughout, leaves every thing else, to which it has been our happiness to listen, very far behind. *There* was true eloquence, the eloquence not merely of flowing words, but the eloquence of sentiment, the eloquence of the *heart*, voice, countenance, and manner—an eloquence from whose influence there is no escaping—that, with a mighty grasp, takes hold and keeps possession of the *heart*. Those who heard the Address will not call this exaggeration.—Even those who shall read it,—great as must be the contrast between *this* pleasure, and that which was felt when the living voice sent it thrilling home to the heart, in all its power,—even these will acknowledge that we are not extravagant. Read, it must be and will be. If it may not be re-pronounced in public, let a subscription be raised for the publication and gratuitous distribution of an hundred thousand copies.

We shall attempt no description of the character of the Address. We shall only say, that it was not a tirade against low-born and low-bred drunkenness, but a fearless attack on the pernicious customs of society, a bold and uncompromising denunciation of drunkenness in high places,—a dragging to the light, without fear or favor of rank or sex, the degradation and shame which those in high life have hitherto failed to share with the drunken beggar, only because they had greater facilities for concealing their shame.

EVANGELICAL MISSIONARY SOCIETY.

The anniversary meeting of this Society was held at the Vestry in Berry-street, on Wednesday, P. M. The Hon. Judge Parker having found it necessary, from the pressing nature of his other engagements, to resign the office of President of the Society, the Hon. Judge Thacher, of this city, was elected President for the ensuing year.

At half past seven o'clock an appropriate discourse was delivered before the Society in the Federal-street Church, by the Rev. Mr. Ritchie, of Needham, after which a collection was made for the benefit of the funds of the Society.

The Treasurer of this Society acknowledges the receipt of *six dollars* from the Female Benevolent Library Association, in Marlborough, by the hands of Rev. Mr. Alden—also, of *five dollars*, from the First Congregational Church in Concord, by the hands of Rev. Dr. Ripley.

THEOLOGICAL INSTITUTION AT CAMBRIDGE.

Among the many Institutions, for whose aid and encouragement the attention and contributions of a benevolent public are solicited, there is no one to which we can more cheerfully and confidently ask the attention of our readers, than the THEOLOGICAL INSTITUTION *at Cambridge*. We have now particular reference to the means of increasing the Library of the Institution. We have just received a *Circular* on this subject, which we take the liberty to lay before our readers, with the strong hope that it will be regarded with interest, and that those benevolent persons who look with solicitude to the success of this Institution, and who are liberally answering the similar calls of other Institutions, will gladly avail themselves of the opportunity that now presents of doing an essential service to an Institution so generally acknowledged to be second to none in importance and promise.

As an inquiry may naturally arise, what kind of books will be acceptable, we are authorized to say, that any books will be gratefully received which would be proper in a clergyman's library. It is not wished nor intended to limit the collection for the Theological Institution to books strictly theological or religious. A clergyman's reading ought, if possible, to extend beyond the works immediately connected with his profession. Even as regards his peculiar studies, much assistance is often derived from books in which they are not expressly treated; from works, for instance, in the connected sciences of morals and metaphysics, from histories and books of travels, particularly in the east.

No person need refrain from giving, through apprehension that a particular work is already in the library. It is obvious that when a considerable number of students are attending to the same subject, it may be convenient and often necessary to have at command a number of copies of the same volume. In case, however, that the copies of a work should increase beyond the wants of the Institution, it will be easy to dispose of those which are supernumerary in exchange for other books.

CIRCULAR.

SIR—The Professors of the THEOLOGICAL INSTITUTION, in Cambridge, respectfully ask your aid in increasing its library. In such an establishment, as in every College or University, a library is of the first necessity, as a means of communicating knowledge, without which every other must be comparatively ineffectual. But the library of the Institution is, at present, very small.

It has been thought that there are many gentlemen who may have valuable books (duplicate copies and others) in their libraries, which they may be willing to contribute to the object proposed. Of many works it is desirable to have many copies in the library of the Institution, as several students, in attending to the same subject, may wish to use the same work at once. Any books, therefore, which it may be convenient or agreeable to you to contribute, will be gratefully received. They may be sent to the Bookstore of Messrs. Hilliard, Gray & Co. Boston, directed to Professor Sidney Willard; or, if you will please to give notice to that effect, they will be sent for as you may direct.

With respect, your friends and obedient servants,
HENRY WARE,
SIDNEY WILLARD,
ANDREWS NORTON.

April, 1827.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

INCONSISTENCY.

In the Result of the Ecclesiastical Council at Groton, August 22, 1826, (p. 37,) the third article of the bill of rights is quoted as follows, viz.—"That the several towns, parishes, precincts, and *other bodies politic*, or religious societies, shall, at all times, have the exclusive right of electing their public teachers, and of contracting with them for their support and maintenance."

Afterwards, (p. 55,) the Result argues at length, the "*other bodies politic*" named in the bill of rights, must be *churches;* for, says the Result, "besides towns, parishes, and precincts, there were" (at the time of framing the Constitution of this State,) "no other religious societies which were bodies politic, but *churches*." Then again, afterwards, (p. 57,) the Result quotes the law of the Commonwealth, on the subject of religion, passed in 1800, as follows, viz.—"That the respective *churches*, connected and associated in worship, with the several towns, parishes, precincts, districts, and *other bodies politic*, being religious societies, shall, at all times, have, use and enjoy all their accustomed privileges and liberties respecting divine worship, church order, and discipline, not repugnant to the Constitution." Now, we would ask the framers of the Result, whether the law of 1800 did not, in moral certainty, contemplate the same thing in the term "*other bodies politic*," as was contemplated in the third article of the bill of rights by the same expression? And if so, how can it signify *churches* in the former, when it evidently means religious *societies* in a civil respect in the latter. It seems very plain that, in the law of 1800, *churches* are regarded only as bodies "connected and associated in worship with towns, parishes, precincts, districts, and *other bodies politic*, being religious societies." There would, however, be a strange absurdity in saying, "that the respective *churches* connected and associated in public worship with the several towns, parishes, precincts, districts, and CHURCHES, shall have, use," &c. Yet this appears to be the meaning of the Result.

The Result seems to consider the law of 1800 as explaining the meaning of the third article in the bill of rights. We fully coincide with them in this view of that law. The expression, *other bodies politic*, unquestionably means the same thing in both. And we are at a loss to conceive how the framers of the Result can make it appear that the term *other bodies politic*, in the bill of rights, means *churches;* when the same expression in the law, evidently quoted by them as explanatory of the bill, *cannot* signify *churches*, but *must* mean some of those religious *societies*, with which *churches* must be connected and associated, before those *churches* can "have, use, or enjoy" "accustomed privileges," &c. E.

ANNUAL REPORT OF THE MASSACHUSETTS BIBLE SOCIETY,

MAY 24, 1827.

The Executive Committee of the Massachusetts Bible Society report, that there have been distributed, during the past year, two thousand eight hundred and eighteen Bibles and Testaments; of which one hundred and fifty-four Bibles and seventy-seven Testaments were of the octavo editions, and one thousand three hundred and twenty-four Bibles, and one thousand three hundred and sixty-three Testaments were of the duodecimo editions. A large proportion of the latter, and especially of the Testaments, has been disposed of for the aid of poor children in the Sunday Schools; to which Institutions they are given in trust, for the use of the pupils. This is an increasing demand upon the means of our Society: and, as these means have never been more than just sufficient to answer the ordinary calls made upon them, it may be expedient that measures be adopted by the Trustees for the augmentation of our funds.

The Committee state with gratitude and pleasure, that, during the past year, a bequest has been received from Susannah Blackman, of Worcester, to the amount of fourteen hundred and seventy dollars; which has been loaned by the Trustees to the American Bible Society, on interest, at six per cent. per annum, payable in Bibles. The following short account of the donor has been communicated, and deserves a place in our report.

Susannah Blackman was born in Dorchester, Mass. of poor but respectable parents, and was one of sixteen children. At the age of sixteen she became a domestic in the family of the late Daniel Waldo, Esq. with whom she lived till his death, and continued in the family of his children a highly valued friend as well as domestic, through many years of infirmity and pain; in which she adorned her Christian profession by an example of patience and resignation, till Feb. 22, 1826, when she died at the advanced age of seventy-six. The property she acquired by an annuity from her friend, Mr. Waldo, and the fruits of her own industry and economy, she disposed of by her will, which was written several years before her decease.

She bequeathed one hundred dollars each to her brothers and sisters who should survive her, and the remainder to the Massachusetts Bible Society—as it was her earnest desire that she might be instrumental in disseminating that Holy Word, which she trusted had made her wise unto salvation.

STATE LEGISLATURE.

The two Houses of the Legislature met at the State House on Wednesday, at 10 o'clock, when they entered on the usual business of the session. The following summary of the proceedings of Wednesday is from the Daily Advertiser.

The Senate was called to order by the Hon. Mr. Hoyt, the senior member. The Hon. JOHN MILLS was chosen President, by all the votes except three, and Paul Willard, Esq. was chosen Clerk by an unanimous vote. The House of Representatives was called to order by the Hon. Mr. Savage, the senior member of the Boston seat.—On proceeding to the choice of Clerk, the whole number of votes given was 286, of which 285 were for Pelham W. Warren, Esq. and he was chosen. In voting for Speaker, the whole number of votes was 313, of which WILLIAM C. JARVIS, Esq. had 262, and he was chosen. There were 21 votes for the Hon. Timothy Fuller, of Cambridge, 17 for Mr. Saltonstall, of Salem, 6 for Mr. Calhoun, of Springfield, and 7 scattering. Committees were appointed to inform the Governor that the two Houses were organized.

In the Senate, the Secretary of the Commonwealth came in with the returns of votes for Governor and Lieut. Governor, which were committed to Messrs. Ellis, Tufts, Varnum, Briggs, and Billings, on the part of the Senate, and Messrs. Saltonstall, Felt, Tiffany, Mack, Shears, and Little, on the part of the House. It was voted in each House to adopt the rules and orders of the last year, until new ones were adopted, and committees were appointed to report rules and orders. In the Senate, memorials from two towns in the county of Hampden were presented, and committed to the committee on the returns of votes for Senators, praying that the errors in the returns from those towns may be corrected. A joint committee was appointed to inform the Governor and Council that the two Houses were ready to attend public worship; after which the Senate adjourned, and the members of the two Houses, with the Governor and Council, went in procession to the Old South Church, escorted by the Independent Cadets, to attend public worship, where the election sermon was preached by the Rev. Professor Stuart.

IN THE SENATE.

Thursday, May 31. A Committee was appointed to present the thanks of the Senate for the Election Sermon, and request a copy for the press.

On motion of Mr. Prince the Bank returns were ordered to be laid before the Senate.

The Board of Overseers of Harvard University requested the use of the Senate Chamber for a meeting on Thursday next, at 10 A. M. which was granted.

Saturday next, at 11 A. M. was assigned for the choice of a chaplain.

The Committee on the subject reported that the whole number of votes legally returned for Governor was 39,119—that 19,560 are necessary for a choice—and that His Excellency LEVI LINCOLN, has 29,029, and is chosen.

That the whole number of votes for Lt. Gov. was 37,792—that 18,897 are necessary for a choice—and that His Honor THOMAS L. WINTHROP, has 36,517, and is chosen. Accepted.

In the afternoon a Report was made respecting the vacancies for Counsellors and Senators. The Senate determined that Jonathan Dwight, jr. of Hampden District was elected.

IN THE HOUSE OF REPRESENTATIVES.

Leave was granted to sundry Growers and Manufacturers of Wool, to hold a meeting in the Representatives' Chamber, on Tuesday next, at 4, P. M.

Tomorrow, at 10 o'clock, was assigned for the choice of a Chaplain.

Messrs. Calhoun, Phillips and Shaw, were appointed a committee to prepare a system of rules and orders for the government of the House the present political year.

On Friday, at 11 o'clock, the two Houses met in convention for the choice of Senators. The following gentlemen were elected.

For Suffolk, Thomas Welsh, jr. Caleb Loring, Thomas C. Gray, and Nathaniel P. Russell, Esquires.

For Bristol, Lemuel Williams, jr. Esq. of New Bedford, and Howard Lothrop, Esq. of Easton.

For Worcester, Joseph Bowman, Esq.

For Franklin, Thomas Longley, Esq.

The House proceeded to the choice of a Chaplain, and elected the Rev. Mr. Ripley, minister of the Church in Purchase-street.

SUMMARY.

The Agent of the Southern and Western Theological Seminary desires gratefully to acknowledge the receipt of valuable donations of books from the following gentlemen in Cambridge:—Professors Farrar, Norton, Ware, Channing, Stearns, Willard; also from Dr. Holmes, Messrs. Hilliard, Brown, Metcalf, Worcester, Mellen, Hayward, Otis, Goodwin, Whitwell, Newell; besides several smaller donations. Also, not mentioned above, valuable donations from Rev. Messrs. White and Lamson, of Dedham.

The Secretary of the American Unitarian Association has received notice of the formation of an Auxiliary in Worcester; of which Rev. Alonzo Hill, Isaac Goodwin, and Charles Allen, Esqrs. are the Standing Committee.

The Ordination of Mr. RODNEY A. MILLER, as Pastor of the First Parish in Worcester, will be solemnized on Thursday, the 7th day of June.—Sermon by Rev. President NOTT.—*Spy.*

Ordination. On Wednesday, 23d ult. Rev. Ralph S. Crampton, was ordained Pastor of the Congregational Church in South Woodstock, (Conn.) Introductory prayer was made by the Rev. Mr. Williams, of Dudley, Mass. Sermon by the Rev. Mr. Hotchkiss, of Saybrook. Consecrating prayer by the Rev. Mr. Underwood, of West Woodstock. Charge to the Pastor by the Rev. Mr. Dow. of Thompson. Right Hand of Fellowship by the Rev. Mr. Backus, of N. Woodstock. Address to the people by the Rev. Mr. Porter, of Pomfret, and concluding prayer by the Rev. Mr. Park, of Southbridge, Mass.—*Brooklyn Adv.*

The total number of Baptist Churches in England is about 900, more than *seven-eighths* of which are Calvinistic.

The receipts of the Baptist Missionary Society in Massachusetts last year, are about 2200 dollars.—*Watchman.*

Death of Hon. William Phillips. The Hon. William Phillips departed this life on Saturday last, in the 78th year of his age. The funeral was attended on Tuesday, only by a few of his nearest relatives.

The Daily Advertiser furnishes the following brief notice of Mr Phillips.

Gov. Phillips has been remarkable during a long life for the active discharge of the duties of a good citizen, both in public and in private life. He was for eleven successive years Lieutenant Governor of the Commonwealth, embracing the whole period of Gov. Strong's second administration, and that of Gov. Brooks, during which period he performed the responsible duties of a member of the executive council, as he has those of various other important public stations, with uncommon assiduity, fidelity and good judgment. He has long been distinguished as the most munificent patron of all objects of benevolence and charity. He has for a long time habitually devoted much of his time and much of his property to the relieving of the distresses of his fellow men, by the most liberal contributions to public charities, as well as by equally liberal private acts of charity, and to the promotion of useful and benevolent objects, and to the extension of the means of education, and of moral and religious improvement. His death will therefore be regarded as that of a distinguished public benefactor, and will be lamented as the loss of one of the ornaments of our society, and of one of the brightest patterns of the Christian virtues."

To this notice, the Columbian Centinel adds the following paragraph:—

"As additional evidence of the extensive usefulness, and honorable confidence placed in our venerable deceased fellow-citizen, that, at his death, he was President of the following Religious, Charitable, and useful Associations, viz. Of the Board of Trustees of Andover Theological Institution;—of the Massachusetts Bible Society; of the Society for propagating the Gospel among the Indians and others in North America;—of the Board of Commissioners of the Society in Scotland, for the promotion of Christian knowledge;—of the Auxiliary Foreign Mission Society of Boston and vicinity;—of the American Education Society;—of the Massachusetts Congregational Charitable Society;—of the Boston Medical Dispensary;—of the Provident Institution for Savings;—and of the Massachusetts General Hospital. To all which, and many others, he was a munificent benefactor."

The following statement is also made by the Centinel.

"As a very natural curiosity exists concerning the last benefactions of an individual eminent through a long life for the greatness and number of his charities, we have solicited and obtained the following schedule of them, so far as the public are concerned:—

To Phillips Academy in Andover, -	$15,000
To the Theological Institution in do. -	10,000
To the Society for Propagating the Gospel,	5,000
To the Massachusetts Bible Society, -	5,000
To the Foreign Mission Society, - -	5,000
To the Medical Dispensary, - -	3,000
To the Massachusetts General Hospital, for the sick poor of the city of Boston,	5,000
To the American Education Society, -	5,000
To the Female Asylum, - - - -	2,000
To the Asylum of Indigent Boys, - - -	2,000
To Mass. Congregational Charitable Society, - - - - - - -	5,000
Total,	$62,000

Accidents. The last Greenfield papers give the particulars of a distressing accident which occurred at Ashfield, on Friday last. Seven persons were in a boat washing sheep, when the boat suddenly filled, and five of the seven met a watery grave, viz:—Deacon David Lyon, and his son, aged 19 years; Mr. Arnold Drake, and two sons of Mr. Eli Gray, jr. The bodies were recovered in about thirty minutes from the time the accident happened, but all exertions to restore them to life were unavailing. It is a little remarkable that most of those who were drowned were good swimmers, while those who reached the shore in safety were not. In the same town, on the following Sunday, the daughter of a Mr. Douglas, aged 11 years, who had been left in charge of the house by her parents while they attended the funeral of the above persons, was killed in attempting to get out of a window, by the falling of the sash upon her neck!

Theatre. It is very questionable whether the theatrical business is not overdone in the United States. A few years ago, when an English actor crossed the water, he could pick up his thousands and tens of thousands in a few months. Such is not the case now. Throughout the country the taste of the people has improved, but the supply of actors to gratify that taste has kept pace with the increase and improvement. There is one thing that will result from overdoing the theatrical amusements of the country—it will create a greater relish for pleasures of the social circles of private life. There are few who can for a long time draw their whole stock of enjoyment from public places of amusement.—*Nat. Adv.*

The merchants of Albany are contemplating the erection of a new Exchange, for the purpose of affording a place of business to the persons engaged in the canal trade.

Sir John Copely, who had risen to such distinction in England, and is now *Lord Chancellor,* is a native of Boston, and is the son of our justly celebrated painter, the late John Singleton Copely, R. A.

The New York Courier mentions, that there is now exhibiting in that city a new *Automaton Chess Player,* said to be in every particular equal to Mr Maelzel's celebrated Turk. It was invented by an ingenious individual of the "land of steady habits."

It appears by authentic statements, made by Lord John Russell to the British House of Commons, in April, 1827, that a single firm of Booksellers, in London, were in the habit of selling five millions of volumes annually; that they paid $25,000 per annum for advertisements of their publications, and kept employed continually not less than two hundred and fifty printers and bookbinders.

The schooner Rehoboth, which arrived at New York on Friday, left Porto Cabello on the evening of the 9th instant. Business was very dull at that place, no produce having arrived from the interior for some time. An order for disarming the peasantry was in course of execution, and all the mules, usually employed in carrying produce and merchandize, were in requisition for the public service, in conveying the arms collected to the state arsenal.—*Phil. Aurora.*

The Washington Monument Association have voted to apply to the Legislature for authority to place the Statue of Washington in an apartment, proposed to be erected for the purpose, in the rear of the State House, communicating with the floor of the House. *Daily Adv.*

Sir Hudson Low, it is stated in the newspapers, has sent for publication, to London, a memoir of all the transactions at St. Helena, while he was Governor of that Island, and the custodior of Buonaparte.

A lad, named Robert Henry, about seventeen years of age, in Poultney, Ohio, having been chastised by his father for some offence, the next day brought a gun from the house, rested it on a fence, took deliberate aim at, and shot his father dead.

The Canadian Spectator mentions, that one seventh part of the soil of Upper Canada belongs to the Episcopalian clergy, who, however, at present, minister to only one-twentieth part of the population. This feature in the system, of course, keeps a large portion of the country uncultivated, and a large part of the people dissatisfied.

A Spaniard, at Old Castile, has just invented a musket of large calibre, which discharges 100 times in a minute. This little cannon, of a new form, borne on a lofty carriage, and supported by two wheels, is worked by steam. The king of Spain has ordered it to be examined by two generals of artillery, whose report is favorable to the new invention.

Oranges find a congenial soil in the territory of Florida. It is computed that upwards of fifteen hundred thousand oranges are gathered every year at St. Augustine. Many of the trees, says Mr. White, the Florida delegate in Congress, bearing 4,000 oranges, are believed to be 120 years old. The lemon, citron, lime and olive, thrive equally well.

China. In 1818, after the last census, the population of China, within the great wall, amounted to 148 millions of souls, occupying only a surface of 700,000 square leagues. The army was composed of about 1,288,000 men, viz.—830,000 infantry, 420,000 horse, and 33,000 in the marine service. The public revenue, in 1817, amounted to 79,600 *leang,* or about 100 millions of dollars, in gold, silver, and the produce of the country. *Paris Paper.*

A most unfortunate breach was made in the Erie Canal, a few rods east of Geddesburgh lock, in the Syracuse level, about 6 o'clock in the morning of the 19th instant. The Culvert under an embankment 22 feet in height gave way, and it will probably take ten or fifteen days to repair the injury.

Medical Discovery. An important Medical discovery will soon be brought to notice—it consists in a new remedy to prevent the formation of Consumption in those predisposed, and to cure it when formed in nine cases out of ten. We are informed that it is as effectual as the lately found remedy against intemperance, and consists of two different articles to be used together, one to be taken in the palatable shape of chocolate, syrup or milk, and the other to be inhaled in the lungs as a sweet and fragrant perfume.—*Sat. Evening Post.*

S. K. Gilman, Esq. of Maine, has been appointed Collector for the district of Penobscot, vice Hook deceased—John Simonds, jr. Marshal of Missouri, vice Dodge, resigned.

The Grand Jury of the County of Simpson, Kentucky, have found a *true bill* against C. M. Smith, of Tennessee, for murder, committed by killing Mr. Brank, of the same State, in a duel fought in Kentucky, on the 23d March. A bill was brought by the same Jury against Gen. Samuel Houston, Member of Congress, for shooting with intent to kill, in a duel with Gen. White. The Governor of Kentucky has demanded both the persons indicted, of the Governor of Tennessee, in order that they may be tried in the former State, where the offence was committed.

Fire at Miramichi. H. G. Otis, Esq. has received a Circular Letter from the Secretary of Sir Howard Douglass, relative to the subscriptions collected in this city, to relieve the sufferers by the fire in the Province of New-Brunswick, in the year 1825.

CIRCULAR.

FREDERICKTON, N. B. 26th March, 1827.

SIR.—The distribution of the very liberal and extensive Subscriptions and Donations to the fund for the relief of the Sufferers by the GREAT FIRE in this Province, in Oct. 1825, having been completed, I have received the commands of His Exellency Sir Howard Douglass, to enclose you a copy of the Concluding Report of the Commissioners, together with a General Account of Receipts and Disbursements.

His Excellency at the same time enjoins me to convey to yourself, and to the Subscribers generally, the deep sense of obligation with which he has received and distributed these extensive charities; and to assure you that those feelings are most cordially and gratefully responded by all classes of people in New-Brunswick.

I have the honour to be, Sir, your most obedient servant. H. G. CLOPPER, *Sec'ry.*

The Hon. H. G. OTIS, *Boston.*

Gov. Clinton, having accepted of an invitation to examine the line of a canal from New-Haven to Barnet, Vt. is expected to have commenced his exploring tour at the termination of the Farmington canal, on Monday of last week.

A committee from the citizens of Northampton met his Excellency at Westfield, and accompanied him to the former place, where he arrived on Thursday. He was received with appropriate expressions of respect; and a public dinner was given him on the occasion, at which a large number of gentlemen from that and the neighboring towns were present.

Several gentlemen of this place waited on him at Northampton, as a delegation of inhabitants to testify their respect for his character, and to welcome the distinguished visiter. At Deerfield he received respectful and cordial attentions from the citizens—was there met by a number of gentlemen from Greenfield, and escorted to this village in the afternoon of Friday.

He was invited to an excellent public dinner, provided by Mr. Newton, at which several toasts were given, in which the great merit of this enlightened patriot and public benefactor was not forgotten.

On Saturday morning he proceeded to Brattleborough, following pretty nearly the canal route. *Greenfield Herald.*

Capt. Franklin. In the Detroit Gazette of May 15, we have the following extract of a letter to the editor of that paper, dated Sault de Saint Marie, April 29, 1827.

"Despatches from the Arctic land expedition, under the direction of Capt. Franklin, reached this place on the 12th ult. When the bearer left Fort Franklin, in October, the members of the party were in fine health, and greatly exhilarated by the success with which their enterprise had been crowned during the preceding summer.—They have established the fact of the continuity of water communication from the mouth of the Coppermine to M'Kenzie river, and from thence have pushed their examination as far as one hundred and forty nine degrees and thirty eight minutes of west longitude. At this point they were compelled by the density of the fogs, to relinquish the design of proceeding to the Pacific ocean by Jay Cape. The botanist, during the absence of the exploring party from the fort, has been engaged in investigating the vegetable productions of the Taskatchewin country.

"We may calculate that the reading world will be gratified with a view of the details of this expedition early in the coming year, as Capt. F. and his associates are looked for here in July.—From intelligence that is to be relied on, we feel authorized to say, that they will be spared those lessons of human endurance which detracted so much from the pleasure their former narrative afforded, and which in the first enterprise were no less attributable to their own improvement, than to the cupidity of the then rival fur companies."

Extract of a letter from Laguayra, May 1st, 1827.

The situation of this country is at present in as bad a state as I have ever known it, for such are the demands of government for cash, that they have discontinued paying all their paper, and are pushing the merchants for cash payment, and in two instances have imprisoned persons. Mr. ——, (an American,) is now in prison for government debt. Bolivar takes all law in his own hands, and is "de facto" Dictator. If the system of enacting new laws every day continues, it is to be feared that confidence in business will be destroyed, for under the present system no speculation can be entered into with safety—as for instance, without any previous notice, on the 1st instant, an extra duty of 5*per cent* was laid on all exports of produce, and on all imports. For my own part, I conceive that all these measures are tending to one great end, which is the establishment here of the Bolivar Constitution, and the appointment of Bolivar as perpetual Dictator of both countries, which I think is the only way in which Colombia will ever prosper and command her stand among nations.

Bolivar as a Financier. A letter lies before us, written by an American at Porto Cabello, dated the 24th ult. which furnishes the following information as to the Liberator's notion of raising the ways and means to meet the debt of the country. The extract is given literally.

"Lately, Bolivar has laid an Alcavalla duty on all produce, say 5 per cent. on the valuation, which is taken from the current sales. *He* has also laid a tax of $400 on all merchants transacting commission business—on all retail dry goods stores one of $150—and on smaller establishments one of from $80 to $100 per annum.

"These taxes will produce a revenue of from 3 to 4 million dollars. *He* has discharged all military officers off duty, giving them a preference in civil employments, when they have capacity to fill them—*he* has reduced the present pay one half—abolished the reception of government paper for a season in the custom-houses—and, in fact, has made such alterations as will in nine months pay the interest if not part of the principal of the national debt. *More than two hundred!!! disaffected persons have been shot in Cumana and Apure,* and Gen. Paez has carried all before him in executing Bolivar's decrees. He is desperate and strict to every order of the Liberator."

The writer of the above is a plain, fair man—and his statement is remarkable on several accounts.—First, as communicating, as we believe, the first intelligence of the very decisive steps of Bolivar in exalting—for so it must be called—supplies. Secondly, as shewing, by the natural reference to Bolivar, and to him alone, as the author of all measures, that he is the only power in Colombia; and thirdly, as justifying by the fact of the execution by two hundreds of the disaffected—a word of large import—the caution to which we have before referred, of our correspondents at Laguayra, in withholding their names from their letters.

Altogether, the state of Colombia is far from satisfactory.—*American.*

To Correspondents. We have several favors on hand, which will appear in due time. Our old correspondents are thanked for their favors, and a continuance is respectfully solicited. The late able article of *Zuinglius,* on the subject of Christianity in India, is from a correspondent, (unknown to us,) from which we hope to hear often.

MARRIAGES.

In this city, on Sunday morning, by Rev. Mr. Young, Mr. Clement Willis to Miss Mary Cummings, both of this city. On Monday evening, by Rev. Edw. Beecher, Rev. Henry B. Hooker, of Rutland, Vt. to Miss Martha V. Chickering, of Boston. On Thursday morning, by Rev. Mr. Barrett, Mr. Samuel Phipps to Miss Maria D. Staniford. On Wednesday evening, by Rev. B. Wisner, Mr. Mason Barstow, of Roxbury, to Miss Hannah Wheelright, of Cohasset. By the Rev. Paul Dean, Mr. Benjamin Wells, of Salem, to Mrs. Nancy Scovil, of this city. On Tuesday evening last, by the Rev. Mr. Wisner, Horace Gray, Esq. to Miss Harriet Upham. Mr. William Randall to Miss Mary V. Hendrick.

In Milton, on Sunday evening last, by Rev. Samuel Gile, Mr. Josiah Fairbank, of Charlestown, to Miss Sarah E. Gulliver, of the former place.

In Roxbury, Mr. Edward T. W. Esty to Miss Elizabeth Whittemore.

In Haverhill, Mr. Wm. S. Davis, of Portland, to Miss Ann Prime, daughter of Maj. Samuel P. of H.

Portsmouth, Capt Wm. Orne to Miss Mary P. Stocker.

In Portland, Capt. Samuel McLellan to Miss Eliza Jones—In No. 8, Mr. Alexander Wyman, of Andover, to Miss Julia Robinson. In Andover, Mr. Wm. Robinson, of No. 8, to Miss Rhoda Wyman.

In Watsrville, Samuel Wells, Esq. Attorney at Law, to Miss Louisa Appleton, daughter of Dr. Moses A.

At Newburyport, Rev. Leonard Withington, of Newbury, to Miss Caroline Noyes, daughter of the Hon. Nathan Noyes.

In Canterbury, (*Con.*) Mr. Peter B. Glines, of Boston, to Miss Dorcas F. Elliot.

DEATHS.

In this city, on Monday last, Capt. Peter Daggett, of Holmes' Hole, aged 27. On Sunday evening, after a lingering and peculiarly distressing illness, Fessenden Clark, Esq. merchant, aged 48 years. On Monday, Mrs Elizabeth Harris, widow of Mr. Samuel H. formerly of Charlestown, aged 76.

In Roxbury, Mr. Wm. Dunlap, 26.

In Dorchester, on the 24th ult, at the house of her brother, Mr. Zebedee Cook, Jr. Sarah Mason Tuttle, daughter of the late Mr. Daniel T. of this city.

In Canton, Martha, consort of Adam Kinsley, Esq. aged 43.

In Plymouth, Columbus, son of Capt. Laz. Symmes, aged 13.

In Nantucket, MICAIAH COFFIN, Esq. aged 92 years and 7 months—formerly a Member of the Legislature.

In Bridgewater, N. H. Mrs. Mary, wife of Captain Thomas Crawford, aged 78.—Hon. Thomas Crawford, aged 39.

In Dorchester, Nathan A. Martin, infant son of Nathan C. Martin, Esq.

At Portsmouth, Mr. Benjamin G. Carter, aged 74.

At Newburyport, Mrs. Betsy Welch, aged 45, wife of Mr. Richard Welch.

At Newburyport, Mrs. Abigail Gilman, aged 93. Mr. Benjamin George, aged 50.

At Andover, on the 22d inst. Abiel Pearson, M. D. aged 71. He was born at Byefield, Mass. and graduated at Dartmouth College. For more than forty years he assiduously performed his professional duties at Andover.

In Charlton, Miss Sarah R. Rider, eldest daughter of the late Isaiah Rider, Esq. in the 25th year of her age.

In Northampton, George, youngest son of Hon. Elijah H. Mills, aged 5 years.

In Seekonk, Mrs. Abigail Balkcom, wife of Mr. Caleb Balkcom, in the 46th year of her age.

In Nantucket, Mrs. Sarah Mitchell, wife of Mr. Alexander M. of Boston.

At Fredericksburg, Va. William S. Stone, Esq.—His death was produced by tetantus, which ensued from a slight injury that he received, twelve days previously, by a kick from a horse.

In Plattsburg, Capt. Sidney Smith, of the U. S. Navy, aged 45.

At Newton, Conn. on the 10th ult. Rev. John Sherman, aged 70.

At Puerto Cabello, S. A. on the 26th April, Mr. Elisha Winslow, late of this city, aged 30 years.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 81 Washington-street. In boards with cloth backs $7 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing,*" may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

DIVISIONS IN THE CHURCH IN TROY.

JUST published, A Brief Acconnt of the Origin and Progress of the Divisions in the Presbyterian Church in the city of Troy, N. Y. Containing, also, strictures on the new doctrines preached by the Rev. C. G. Finney and N. S. S. Beman, with a summary relation of the trial of the latter before the Presbytery. For sale by RICHARDSON & LORD. may26

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution. may 19

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." may 19

MR. LAMSON'S DISCOURSE.

A CHEAP edition of Mr Lamson's Discourse at the ordination of Rev C. C. Sewall, at Danvers, is just published, and is for sale at this office. may 19

LIBERAL PREACHER.

THE following gentlemen approve the plan of the work, of which the article given on our first page, is the Prospectus,—and the greater part of them are to be contributors: viz.

Rev. Dr Ripley, of Concord; Rev. Dr Porter, of Roxbury; Rev. Dr Bancroft, of Worcester; Rev. Dr Ware, Professor of Divinity in Harvard University; Rev. Dr Kirkland, President of Harvard University; Rev. Dr Thayer, of Lancaster; Rev. Dr Pierce, of Brookline; Rev. Dr Kendall, of Plymouth; Rev Dr Channing, of Boston; Rev. Dr Flint, of Salem; Rev. Dr Parker, of Portsmouth; Rev. Dr Willard, of Deerfield; Rev. Professor Norton, of Harvard University; Rev. John Brazer, of Salem; Rev. Henry Ware, of Boston; Rev. James Walker, of Charlestown; Rev. F. W. P Greenwood, Rev. J. G. Palfrey, Rev. Jared Sparks, Rev. John Pierpont, of Boston; Rev. Orville Dewey, of New Bedford; Rev. Convers Francis, of Watertown; Rev. E. Q. Sewall, &c. &c.

TERMS.

1. Each Monthly number will contain one Sermon of usual length, or two short Sermons, handsomely printed with a new type, (of which this is a specimen,) on superfine paper.

2. Price, one dollar a year, in *advance,* or one dollar fifty cents, if not paid in six months.

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5. All subscribers to be furnished from the commencement.

6. An Index and Title-page, suitable to be bound with the Volume, will accompany the Twelfth Number.

7. All Communications respecting subscriptions, and the pecuniary concerns of the work to be made to the publisher, John Prentiss, Keene, N. H.

☞Those who may wish to become Agents will receive the usual commissions.

☞If the encouragement confidently expected is realized, a number for June, 1827, will be issued.

☞Gentlemen holding subscription papers are requested to return the names, or the number, (if agents) they will be responsible for, as soon as the 10th of June next.

Subscriptions received by Bowles & Dearborn. may 12

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following articles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First, Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy,—and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,

ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,

JOSEPH TUCKERMAN.

THIRD CLASS BOOK.

HILLIARD, GRAY & Co. have just published the *THIRD CLASS BOOK;* comprising Reading Lessons for young scholars.

Preface. The principal end in view during the compilation of this work, has been to present to the younger classes in our common schools, a book not only adapted to their intellectual capacities, but also adapted to their sympathies and feelings. A story may be perfectly intelligible and powerfully interesting to a child; and at the same time the interest it creates and the feelings it excites, are those which should belong only to maturer years. For a reading lesson, a story should possess just interest enough to engage and fix the attention of the reader; any thing short of or beyond this effect, is aside from the purpose.

A negative merit this work also claims, of not being a pronouncing Reader, of not having its emphatic words italicised, of not having any shred or patch of the key sheet on its pages. With all due deference for the opinions of others, and with a due sense of the use of marks and accents in a Dictionary or Spelling Book, where they can be studied and applied; the compiler cannot but think them entirely out of their place in a reading book, as obstacles and hindrances to a clear, smooth, unhesitating enunciation.

Instructers and School Committees are requested to examine this work. may 12

THE YOUNG JEWESS:

A NARRATIVE, illustrative of the Polish and English Jews of the present century. Exhibiting the superior moral influence of Christianity. From the London edition—just published and for sale by James Loring, No. 132, Washington Street. June2

POETRY.

To the Editor of the Christian Register.

SIR—

The following hasty lines, written upon the impulse of a moment's reflection, are submitted for insertion in your next number, by a constant reader and friend.

A SIMILE.

'Twas late within my cruel grap
A lovely flutterer lay—
It struggled, panted, and at last
It burst from me away.

'Twas beauteous then—but lovelier far
It seem'd while on the wing;
Before, I saw not half the charms
Of this most charming thing.

And so it is with what we call
Our pleasures, our delights:
They never half so brilliant seem
As when they take their flights!

May 23, 1827. O.

From the London Literary Gazette.

THE TWINS OF LAMERTON.

'Twas pleasant to behold them, side by side,
Sunk in soft slumber, with their arms enlac'd
Around each other's ivory neck—a smile
Playing upon the angel cheek, as swam
Delicious fancies through the brain—young joys
Renew'd in golden dreams; while now and then
The snow-white coverlid, by Love's dear hand
Spread o'er them carefully, was flung aside
By a fair graceful foot, disclosing half
The form of a young Hercules. How sweet,
How beautiful in rest, the seraph pair
To all who mark'd them thus! but oh, to her—
The mother that bent over them—how full
Of heav'n the raptur'd gaze! And then the morn,
When, sleep's light visions flown, upon her ear
Broke their first welcome voices, and her lip
Revell'd on theirs, insatiate! The earth,
Through all her millions, such another twain
Possess'd not—one in feature, and unknown
Apart, but that affection on the arm
Of the dear younger playfully entwin'd
An azure chaplet. Nor alone in form;
In stature, lineaments, wore they the same
Perplexing, undistinguishable semblance—*one*
In soul they lived; a sympathy divine
Mix'd in their wondrous being, and they lov'd,
Disliked, fear'd, hated, languish'd, as at once
A common spirit sway'd. E'en distance had
('Tis said) no power to part them, for they felt—
Asunder and *remote*—the self same moods—
Felt mutual hopes, joys, fears,—and ever held
Invisible communion!

Thus they grew
To their strange manhood; for they rose to man
Unchang'd in mien, and oft perplexing still
The charm'd beholder,—baffling e'en the glance
Parental: thus they grew, and inly moved
By the mysterious feeling which had sway'd
Their infancy. Twin roses were they, nurs'd
"From bud to beauty" by the summer gale
And summer sun! Alas, that fate should blight
Those flowers—the ornament, delight, love, hope,
Of their fair native bower!

But fiercely swept
The unexpected gale! The storm of life
Burst loud and terribly, as calmly flew
The love-wing'd moments of the sacred band*
Of brethren, and of sisters who look'd on
And, wond'ring, gaz'd to ecstacy. Their home
Was as a quiet nest, embosom'd deep
In woods of some soft valley, where the hand
Of plunder comes not, and the sudden gale
But seldom shrieks, and silence sweetly spreads
O'er all her downy wing.

Loud blew the blast
Of war, and shook the nations. France unroll'd
Her lilied flag, and England in the breeze
Wav'd her dread lion banner. Then the cot,
The palace, sent its children forth, to fall
By thousands, at Ambition's startling voice,
And man his brother man infuriate met
In the death-grapple,—shedding of his blood
Unmark'd in battle fields, that but to few
Give e'en the dear-bought recompense to live
In stories of the future!

From the arms
Of sweet affection—from the dear caress—
The agonizing and enduring clasp
Of home's belov'd circle—forth they came
The inseparable brethren, soon to prove
Far other scenes than in the rural shade
Had bless'd their rare existence. Soon amid
The shock of combat, side by side they stood,
That matchless pair—the beautiful, the brave—
Winning all hearts: and, as the two of old—
"Lovely and pleasant in their lives"—they were
"In death not separated," for they met
(So it should be,) one common fate, and sank
Together to a soldier's grave.

N. T. CARRINTON.

* "Nicholas and Andrew Tremain were twins, and younger sons of Thomas Tremain, of Callacumbe, in this county, Esq.: they were so like in all their lineaments, so equal in stature, so coloured in hair, and of such resemblance in face and gesture, that they could not be known the one from the other, not by their parents, brethren, or sisters, but privately by some secret mark, or openly by wearing some-several coloured riband, or the like, which in sport they would sometimes change, to make trial of their friends' judgments, which often occasioned some mirthful mistakes. Yet somewhat more strange it was, that they agreed in mind and affections as much as in body; for what one loved, the other desired; so, on the contrary, the loathing of the one was the dislike of the other. Yea, such a confederation of inbread power and sympathy was in their natures, that if Nicholas was sick and grieved, Andrew felt the like pain, though they were far distant and remote in their persons, and this without any intelligence given unto either party. And what is farther observable, if Andrew was merry, Nicholas was so affected, although in different places, which long they could not endure to be, for they even desired to eat, drink, sleep, and wake together; yea, so they lived and so they died. In the year 1564, they both served in the wars at New-Haven, in France, (now better known by the name of Havre de Grace,) where in this they something differed, (though it being in that which was without them, was not much to them,) that the one was the captain of a troop of horse, the other a private soldier, but still with the same sympathy of affection. Being both, to the last degree, brave, they put themselves into posts of the greatest hazard. At length one of them was slain, and the other instantly stepped into his place, and there, in the midst of danger, no persuasions being able to remove him, he was also slain.

* * * But we have no occasion to borrow an epitaph for them, when in the parish church of Lamerton is a noble memorial erected, not only to these two brothers, but to several others of them,† whose images also are there lively represented.—*Worthies of Devon.*

† Eight sons and eight daughters, of whom six were twins.

MISCELLANY.

LA PEYROUSE. By late accounts from France, it appears that the fate of this celebrated but unfortunate navigator has been or is in a fair way to be discovered.

La Peyrouse was of a noble family in France, and distinguished himself in the naval service during the American revolution. In 1785 he sailed on a voyage of discovery in the Pacific ocean, with two frigates, commanded by some of the most accomplished officers of the navy, and manned by picked crews. He was accompanied by a large number of men of science, furnished with scientific instruments of every description. Great expectations were formed of the result of this expedition. After sailing around the Pacific ocean, exploring the coasts and islands as far as Kamschatka, he proceeded to Botany Bay, and from thence sent home a journal of the expedition, with memoirs and scientific collections. He sailed from Botany Bay in the beginning of 1788, and has not been heard of since. In 1791 the French government sent out two vessels in search of the lost ships, but they returned without having discovered the least trace of them. Other inquiries have been equally unsuccessful. The last Paris papers, however, contain authentic documents, which shew that the place where they were lost has been discovered.

Capt. Dillon, of the ship St. Patrick, has found on the island of Tucopia, lat. 12 15, S. long. 169, E. an *old sword* hilt, of French manufacture, bearing the initials of his name, and has also received evidence that persons are still living in a neighboring island, who belonged to the ships from whose wreck this and other relics were obtained. An expedition, it is said, is to be fitted out by the Council of Calcutta, and placed under the command of Capt. D. to follow up his discoveries.

WASHINGTON'S PAPERS.—Mr. *Jared Sparks*, editor and proprietor of the North American Review, has been occupied for two months at Mount Vernon, in arranging the papers left by Gen. Washington, with a view to a publication of a part or the whole of them. In a letter to Judge Story, published in the National Intelligencer, he has described the classes and quantity of the MSS. We will not now detail them, because we intend to give Mr. Sparks' very interesting letter entire in our next number. Suffice it to say, that, as we have been the happiest of nations in the character of our great leader, so we shall be the most favored as it respects full and authentic details of his and our own great actions.

Mr. Sparks enumerates no less than *seventy-one* volumes of letters, journals, orders, and other documents, public and private, which emanated from the father of his country, and were arranged and copied, either by himself, or under his direction: besides three volumes of addresses from various parts of this country; and from Europe, with the replies, a private journal, and many copies of letters which have not been arranged like the foregoing, and copied into volumes.

The exposition of the method by which Mr. Sparks proposes to arrange and prepare these papers for the press, is to be given by him in another letter.—*Mass. Journal.*

REPORTED BURNING OF A JEW.

Feb. 19, 1826.

SIR,—A few months ago the public papers asserted that a man had been lately burnt to death in Spain for heresy. When opinion had expressed itself pretty loudly on this incredible outrage, the Spanish authorities circulated documents denying the fact, and in your last Number, p. 144, your respect for "truth and the character of the age," induces you to consider these documents as entitled to credit.

These documents have only added mendacity to cruelty. The fact is incontestable, that in the month of August, in the year 1826, a Catalonian schoolmaster, named Brosquil, who lived in the Barrio de Ruzasa in the city of Valencia in Spain, suffered the penalty of death on the solitary accusation of "Deism." At his trial a strong opposition to this barbarous sentence was made by the minority of the judges, but their resistance was overruled by the majority, and the decree for his execution was confirmed by the mandate of the King. Every species of contumely accompanied the unhappy but most courageous man, (for he refused to retract or to disguise his opinions,) both on the way to and at the place of the execution.—The saints and images were veiled in all the streets through which the procession passed, and the crosses which are always attached to the gallows in Spain were torn away.

The difficulty of communication with Spain has hitherto prevented more minute details from reaching England, but a time will doubtless come when this and other deeds of darkness and ferocity will be exposed to the world.

J. B.

PESTALOZZI AND FELLENBERG.

Pestalozzi and Fellenberg are no more.—Both were justly classed amongst the most enlightened men of the age; certainly none were greater benefactors to the human intellect. Education, which is the very mould that shapes our rational nature, owes all the mighty improvements which distinguish it at the present day, to these philosophers.—They have rescued it from the perplexities of the schools; they have extricated it from the trammels of the middle ages; they have made it seek things instead of words; and, by their mode of intellectual and physical discipline, they have made one co-operate with the other. Pestalozzi's interrogatory system, by a simple process, gradually develops the reasoning powers: in that system there is no accumulation of words on the memory without ideas: there is no overloading of that faculty at the expense of reason: there is no stultifying pedantry about it: all is clear, simple and encouraging, and capable of improving the meanest understanding. The peculiar merit of Fellenberg's system is, that it imparts professional as well as literary knowledge; and while the pupil is acquiring learning, he is instructed in the occupation from which his parents intend he should derive his future support. We ardently wish that the system of these benefactors of the human race may be more generally extended in the United States: to our popular institutions these systems are particularly congenial: they spread the advantages of education with wonderful rapidity, and bring it home, divested of its trappings, to every man's door. It is then indeed the people are worthy of *sovereign power*. It is not the least remarkable of the coincidences of this kind which has recently happened, that Pestalozzi and Fellenberg, both so similar in their pursuits and benefactions to mankind, should die nearly at the same period.—*N. Y. Sat. Ev. Post.*

THE TOMB OF THE QUEEN OF PRUSSIA.

An interesting volume has lately been published in England, entitled, *Notes and Reflections during a Ramble in Germany*, by the Author of "Recollections of the Peninsula," &c. &c. The writer's visit to the tomb of the Queen of Prussia is interesting.

There is a woman's grave near Berlin, which all travellers do fondly and reverently visit. None needs to be informed of the life, the fortunes, and the fate, of the late beloved Queen of Prussia—beloved, not only by a devoted husband, but by an entire people, who respected her pure example, as a wife and a mother, and adored her patriot spirit as their queen. The subject of indignities, which never have been, and never will be, forgiven to the iron Napoleon; and the witness of public calamities, which, although they could not subdue her generous and royal mind, corroded the inward principle of life, stole the bloom from her youthful cheek, the light from her fair eyes, bowed down her beautiful form, broke her young heart, and laid her in the tomb.

This tomb is in the garden of Charlottenburgh. Acquainted with it by no previous description, I left the palace of Charlottenburgh, and walked down the garden alone, the person in attendance having pointed out the direction, and promising to follow with the key. It was not without surprise that I came suddenly, among trees, upon a fair white Doric temple. I might, and should have deemed it a mere adornment of the grounds—a spot sacred to silence, or the soft breathed song; but the cypress and the willow declared it as a habitation of the dead. There was an aged invalid busily occupied about the portal, in sweeping away the dead and yellow leaves, which gathered there, and which the November blast, in mockery of his vain labor, drove back upon it, in larger and louder eddies. He shook his grey head at me, and, not seeing any body with me, warned me petulantly away. Nay, when the guardian came, it might be fancy, but he seemed ill pleased that the sanctuary should be violated. Upon a sarcophagus of white marble lay a sheet; and the outline of a human form was plainly visible beneath its folds. It seemed as though he removed a winding sheet, to show a beloved corse, when the person with me reverently turned it back, and displayed the statue of his queen. It is a portrait statue recumbent, said to be a perfect resemblance; not as in death, but when she lived to bless and be blessed.—Nothing can be more calm and kind than the expression of her features. The hands are folded on the bosom; the limbs are sufficiently crossed to show the repose of life.—She does but sleep—she scarce sleeps; her mind and heart are on her sweet lips. It is the work of Rauch, and the sculptor may, indeed, be proud. He has given to his widowed king a solace for his life. Here the king often comes, and passes long hours alone; here he brings her children annually, to offer garlands at her grave. These hang in withered mournfulness above this living image of their departed mother; and each year sees them renewed.

Even a stranger might sit soothed for hours by the side of this marble form, it breathes such purity, such peace. I wish it was more the custom in these days to place the portrait-statue recumbent on the monument of the dead. It is the finest kind of memorial; nor less so, I think, even where, as in the middle ages, it is allowed to approach to the appearance of the corse, provided the features be preserved, and the general execution, nature: the fillet around the temples, the cheeks slightly collapsed, and the limbs stretched out in the stony rigidity of death, have a most affecting and sublime character.

As soon as we had left the temple, the old man, fobbing his disregarded fee without looking at it, returned to his strange and useless task, with all that wasted diligence which often marks the activity of the second childhood, and as I looked back I saw the disturbed leaves circling round his aged head. How strange, how mysterious are the decrees of Heaven!—Youth and beauty lie buried in the early grave, lone and withered age lives on!

WHISPER TO A WIFE. In the matrimonial character, gentle lady, no longer let your fancy wander to scenes of pleasure and dissipation. Let home be now the sole scene of your wishes, your thoughts, your plans, your exertions. Let home be now the stage on which, in the varied character of wife, of mother and mistress, you strive to act and shine with splendor. In its sober, quiet scenes, let your heart cast its anchor, let your feelings and pursuits all be centered.—And beyond the spreading trees that shadow and shelter your dwelling, gentle lady, let not your fancy wander. Leave to your husband to distinguish himself by his valor or his talents. Do you seek for fame at home—and let the applause of your God, of your children, and your servants, weave for your brow a never fading chaplet.

An ingenious writer, says—"If a painter wished to draw the finest object in the world, it would be the picture of a wife, with eyes expressing the serenity of her mind, and a countenance beaming with benevolence; one lulling to rest on her arm a lovely infant, the other employed in presenting a moral page to another sweet baby, who is listening to the words of truth and wisdom from its incomparable mother."

I think there is something very lovely in seeing a woman overcome those little domestic disquiets which every mistress of a family has to contend with, sitting down to her breakfast table in the morning with a cheerful countenance, and endeavoring to promote innocent and pleasant conversation among her little circle. But vain will be her amiable efforts at pleasure, unless she is assisted by her husband and other members around; and truly it is an unpleasant sight to see a family, when collected together, instead of enlivening the quiet scene with a little good humored chat, sitting like statues, as if each is unworthy the attention of the other. And, then, when a stranger comes in, O dear, such smiles and animation, and loquacity. "Let my lot be to please at home," says the poet; and truly I cannot help feeling a contemptible opinion of those persons, young or old, male or female, who lavish their good humor and pleasantry in company, and hoard up sullenness and silence for the sincere and loving group which compose their fire-side.

HINTS TO MEN OF BUSINESS. Superintend in person as much of your business as practicable, and observe with a watchful eye the management of what is necessarily committed to the agency of others.

Be prompt and explicit in your instructions to your agents, and let it be understood by them that you expect they will execute the same in a strict conformity thereto.

Despatch at once, if possible, whatever you take in hand; if interrupted by unavoidable interference, resume and finish it as soon as the obstruction is removed.

Familiarize yourself with your books, keep them accurately, and frequently investigate and adjust their contents. This is an important item.

Cultivate domestic habits, for this your family, if you have one, has a strong and undeniable claim; besides, your customers will always be best pleased when they find you at home or at the place of your business.

PRONOUNCING TESTAMENT,

FOR THE USE OF SCHOOLS.

AS the Spring Schools are now opening, *LINCOLN & EDMANDS* respectfully call the attention of School Committees to the *PRONOUNCING TESTAMENT*, in which all the proper names, and many other words are accented, to lead to a correct pronunciation. Nearly 30,000 copies of this work have already been called for, and it has exerted a very powerful influence in exciting attention to the subject of correct pronunciation, and establishing habits of correct speaking. Well printed from stereotype plates, on good paper.

In numerous towns, the School Committee have given particular directions for the introduction of the Pronouncing Testament; and the attaching of Walker's pronunciation to the work, will undoubtedly render the Testament a more universal companion in schools. Early habits of pronunciation are difficult to be changed, which renders it important to acquire those habits which are correct. The Spelling Books, which are now fast coming into use, are founded on the principles of Mr Walker; and it cannot fail to be beneficial to have reading lessons marked agreeably to the same principles.

☞The Pronouncing Testament may also be obtained at the office of the Christian Register. may 12

TO SCHOOL COMMITTEES.

LINCOLN & EDMANDS, 59 Washington-street, Boston, publish and keep for sale Kelly's *FIRST AND SECOND SPELLING BOOKS*.—These books are going into use in all parts of the country.—They have been made, and adapted to the use of Schools, with much care and expense.

The price of the *First Spelling Book* is only 8 1-3 cents each by the dozen, and is sufficiently large for beginners. The price of the *Second Spelling Book*, is 16 2-3 by the dozen, and contains 168 pages, comprising the *Elements* of the English Language, and lessons in *Orthography* and *Reading*. The importance and economy of putting the subject matter of spelling books into 2 volumes, will be apparent to every one on the least reflection. The reading lessons in *these books*, are made easy, and by a new and happy method are prepared to facilitate improvement; this circumstance alone renders them, to the *inexperienced learner*, desirable and valuable reading lessons. Some of the best judges in our country, and all teachers who have used *Kelley's Spelling Books*, uniformly concur in the opinion, that for the neatness of execution, for correctness of orthography, and for the simplicity of the method of showing a just pronunciation, as well as for the arrangement generally, they are superior to all other books with which they are acquainted. As youthful instruction requires the use of the best elementary books, and as different publications of this nature possess different degrees of merit, of which those may not be aware, who have not compared them, School Committees and Instructers are invited to call and receive a copy of the above books, gratuitously for examination.

☞These books may be obtained also of Whipple & Lawrence, Salem; Childs & Sparhawk, Portsmouth; Wm Hyde, Portland; and of booksellers generally. may 12

NEW SCHOOL BOOKS!

NATHANIEL S. SIMPKINS & CO. Court Street, corner of Brattle-street, have just published the third stereotype edition of the DEFINITION ENGLISH READER.

In this Reader, a Vocabulary is placed at the head of each Section, giving the *definitions* and true *pronunciations* of the most important words, agreeably to the principles of WALKER. It gives an opportunity to the scholars, when studying their lessons, to determine the pronunciation and definition of any difficult word that may occur, without reference to a Dictionary. Walker's Orthography is also given to the work, for the purpose of uniformity.

One great objection to the introduction of a new book, is obviated by the present publication, which, with the exception of the Vocabulary, conforms to the edition now in use; thus giving an opportunity for its introduction, as each scholar may become in want of a new Reader, instead of requiring the whole school to throw aside their old books at once, and purchase new.

In the press and will be published in a few days by *N. S. Simpkins & Co.* and *Hilliard, Gray and Co.*—

The DEFINITION INTRODUCTION to Murray's Reader. "Amidst the multitude of new "school books which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, "in our estimation, are superior, and but few "that are comparable to those deservedly popular and useful works compiled by the celebrated "LINDLEY MURRAY, a man who devoted his "time and talents to this object, and who, from "the example of a virtuous life, the elegance, the "purity and the moral tendency of his writings, "and his efforts to fix, improve and adorn the "English language, may justly be regarded as a "benefactor of the human race; unless, therefore, "they are superseded, not merely by works, professedly, but decidedly better, we should regret "to see them detruded from the merited pre-eminence which they have so long enjoyed and "maintained in the public opinion." This *Introduction*, like the *Definition Reader*, is improved by the addition of a *vocabulary* of the most important and difficult words prefixed to each section; thus giving the pupil an opportunity to ascertain, not only the *pronunciation* but the *definition* of any difficult words that may occur, without that obstruction to good reading which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the work.

N. S. Simpkins & Co. have received a new edition of *Smiley's* GEOGRAPHY and ATLAS—besides the usual Maps, this edition has a Map of Mexico, with the recent divisions into states and territories, and a Map of the West India Islands.

Grimshaw's HISTORY OF THE U. STATES, with Questions and Key adapted.

Goldsmith's History of ENGLAND, GREECE and ROME, all improved by *W. Grimshaw*—with Questions and Keys:

Grimshaw's ETYMOLOGICAL DICTIONARY, or Analysis of the English language, containing the radicals and definition of words derived from the Greek, Latin and French languages, &c.

Also—Walker's Dictionary; Murray's Grammar; Class Books and Arithmeticks of all kinds in common use; Writing and Letter paper; Copy Books; Quills, Slates, &c. may 19

FEMALE EDUCATION, BOSTON.

THE Summer Term in the LITERARY SEMINARY, back of St Pauls, Common Street, will commence, the first Monday in April.

PRICE OF TUITION.

Common branches, $12 per quarter. Natural Philosophy, Astronomy, Chemistry, Natural History, Moral and Intellectual Philosophy, Latin, French, and Drawing, $18 per quarter. No deduction for loss of time.

☞French is taught by Mr Berteau—Drawing in both Water and Oil Colors by Miss Ross.

BOOKS USED.

Walker's Dictionary; Grimshaw's Etymology; Juvenile Companion; Biblical Reader; Historical Reader; Classical Reader; Murray's Grammar and Exercises; Woodbridge's Geography; Willard's and Woodbridge's Universal do.; Blair's Outline of Ancient History; Grimshaw's Histories of Greece, Rome, England, and the United States; Blair's Lectures on Rhetoric; Dabol's and Colburn's Arithmetic; Hedges Logic; Conversations on Natural Philosophy; Wilkin's Astronomy; Parkhurst's Moral Philosophy; Conversations on Chemistry; Smellie's Philosophy of Natural History; Comstock's Mineralogy; Euclid's Elements; and Upham's Text Book in Intellectual Philosophy.

PREPARATORY DEPARTMENT.

In an adjoining room is a Preparatory School, consisting chiefly of Misses between six and ten years of age, for common branches of Education and Needle Work. The Scholars, in this Department, are under the immediate care of Miss Davis, but are subject to the general regulations of the Seminary, and are examined once a week in their studies by the Principal.—Tuition from $2 to $10 per Quarter.

J. L. BLAKE.

Boston, 28th March, 1827.

VALUABLE BOOKS,

FOR SALE AT THIS OFFICE, VIZ.

THE SEPTUAGINT ed. Bos.
The Vulgate, in 2 vols.
Le Clerk's Ecclesiastical History.
Whitby's Examen Var. Lect. Millii.
Memoirs American Acad. Arts and Sciences.
Neal's History of Puritans, 5 vols. F17.

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

NEW ENGLAND FARMER'S ALMANACK.

THE Christian Calendar and New England Farmer's Almanack, may be obtained at the office of the Christian Register.

This manual is well fitted for use at sea, having the declination of the Sun, and the tides laid down with accuracy and care. april 21, 1827.

MEDFORD PRIVATE ACADEMY.

THE Subscriber having engaged his brother Luther Angier, as an assistant in his school, can receive a few more pupils.

Terms:—Tuition and board, (including washing and mending,) $45 per quarter.

Medford, April 7. JOHN ANGIER.

HALL'S POLEMICAL AND OTHER MISCELLANIES.

JUST received and for sale by *LINCOLN & EDMANDS*, Polemical and other Miscellanies, consisting of articles originally inserted in the London Eclectic Review; and an Apology for the liberty of the Press. By Robert Hall, A. M. M 24

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